

FLIGHT CORRIDOR CONCERNS LEADERS

By Brian Savage

Indian Association of Alberta President, Roy Louis, has told Alberta Native News that the proposed low-level military flight corridor (IR-920) will be a "major issue" at the next all-Chiefs meeting scheduled for either late February or March.

Louis stated that he takes the same position as other Native leaders in the NWT on the matter.

"These things come up without consultation or approval of the people in the north," said Louis, "and it's no wonder that our people get upset. It's always the same," maintained Louis. "Native people are consulted last or just never consulted, yet it's their livelihood and lives that are affected."

The low level flights of American and Canadian bombers and fighters practicing interception tactics will commence in March. Though scheduled for only four days a year at the moment, each of those days could have as many as 25 flights going overhead.



Salute to Native Artists

"... it's no wonder that our people get upset. It's always the same. Native people are consulted last or just never consulted, yet it's their livelihood and lives that are affected."

- Roy Louis, President
Indian Association of Alberta

At certain parts of the route which stretches down from above Great Slave Lake to CFB Cold Lake the aircraft, capable of supersonic speeds, will be as low as 400 feet.

Major Jacques Trembley, a DND spokesman, could not be reached for comment on whether the crash of a CF-18 jet fighter during a cruise missile test would affect plans for the new flight corridor.

Captain Richard Corver was killed when his plane exploded shortly after takeoff from Inuvik. His was the first death during the cruise missile tests. However, he is the fifth pilot to be killed and the ninth CF-18 to crash since the Canadian government purchased 138 of the high-tech fighters in 1984 at a cost of about \$30 million each.

Corver was a member of the 441 Squadron stationed at CFB Cold Lake. There were 12 CF-18 jets stationed there. Corver had taken off with two other planes and had only gone five kilometres when his jet exploded.

Military officials later called the cruise missile test itself successful.

Please Mail To:

Whooping Cough Spreads in Hobbema

by Ryan Edwards

There's a whooping cough epidemic in central Alberta. Approximately 300 cases of whooping cough have recently been reported in and near the community of Hobbema, located 75 kilometres south of Edmonton.

In order to stop the spread of the highly contagious disease, children from the four Hobbema bands — Samson, Ermineskin, Montana and Louis Bull — are being inoculated. Whooping cough, which is also known as pertussis, is rarely serious for older children and adults, but children under the age of seven can suffer severe effects

such as pneumonia, lung collapse and brain damage.

Dr. Richard Musio, the physician responsible for federal health services on Native reserves in Alberta, has estimated that close to 2500 people have been exposed to the bacterial disease. He is concerned that the disease will not be contained for 3 to 4 weeks.

The whooping cough outbreak has been blamed on low immunization levels. Health and Welfare Canada reported a 25% immunization rate for this region as compared to a provincial average of 85%. In 1989, approximately 660 cases of whooping cough were reported for the entire province.



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EDITOR: Dave Moser

ADVERTISING: Jan Drew, Trent Mosley, Irene Gladstone
WRITERS: Brian Savage, Dale Steiner, William Singer III,
Evelyn Lambert, Heather Andrews, Ryan Edwards, Del
Louis

ASSOCIATE EDITOR: Deborah Shatz

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TAKING TAXPAYERS FOR FOOLS

The Mulroney government has embroiled this country in a destructive spiral of runaway spending that threatens to bankrupt our economy, and cause severe hardship to future generations.

The following is a list of government handouts which was obtained under the Access to Information Act.

- \$13,500 for a study called "Yard Art": the social value of lawn ornaments.
- \$20,483 to study "The Wife's role in food shopping for the family."
- \$4,435 to study the images of the female in Japanese comic books.
- \$38,655 for "A linguistic history of Swahili."
- \$6,000 to study Erotic themes in early Attic red figure pottery.
- \$8,192 to study Norwegian Shipowners.

- \$406,700 (1850 - 1914) to study seaweed in the Philippines.

- \$24,450 to study the "Fool" as a figure in the development of Western Civilization.

It certainly does not take \$24,000 to see who the Fool is in our Canadian civilization — it's the Canadian taxpayer.

It is obvious we have a federal government spending crisis.

Canadians are sick and tired of being taxed to death so that the federal government can waste billions of tax dollars.

This is the first in a monthly series detailing our government's endless agenda of needless handouts.

If you have any further examples of government waste, please forward them to our office for publication in our next issue.

EDUCATION - KEY TO OUR FUTURE OR BOTTOMLESS PIT?

It's not so difficult to find advocates of generic education in our society.

Everyone, from parents to politicians, encourage young and old to participate in this perennial nit of brain massage.

Is all learning justifiable at any cost?

Can we afford the endless salaries, grants, loans, tax deductions and general spending that takes place in our education system?

In our mad rush to educate everyone in everything we have neglected to look at the kind of education that we're supporting.

The following is a list of courses available through the city of Edmonton Parks & Recreation and continuing education. This does not include colleges, Universities or other so-called "Institutions of Higher Learning."

Hair Braiding, Floral Design, Hawaiian Dance, Wine Tasting, Karate for Children, No Bounce and

Low Impact Aerobics, Carpet Bowling, Black Tie Dinners, Cake Decorating, Dehydrated Beans, Finger Foods, Microwave Jams & Jellies, Dough Art, Fashion Jewellery, Victorian Lamp Shades, Dried Flower Arrangements, Make Your Own Cosmetics, Colour Draping For Men, Planning a Wedding, Fishing, Downhill Skiing, Bedspreads & Bedroom Accessories, Down Quilts, Leather Skirts, Lingerie Seminar (when does it start?), Troubleshooting Your Sewing Machine, Beaches, Cruises, Golfing Around The World, and Greek Sailing Holidays.

How can we expect to have an economically viable education system when millions are spent every year on needless courses designed to enrich the rich, alienate the poor, and insult the intelligence of taxpayers?

Perhaps more responsive provincial and civic governments are needed to take control of the pursestrings that threaten to strangle our nation.

OPERA BLEEDS CULTURE

The headline read "MISSED GRANT DEADLINE COULD COST OPERA ASSOCIATION \$100,000." The story in the Edmonton Journal went on to outline the details.

It seems the folks down at the Edmonton Opera Association were seven days late in applying for their Parks and Recreation Grant.

Even though the \$100,000 represents less than 5% of the Associations' \$2.5 million budget, a lot of feathers were ruffled down at City Hall as well as at the Opera Office.

R.W. Broad, chairman of the board at the Association, was quoted as saying, "The Opera has

been a cornerstone of cultural activity in Edmonton for 25 years and should not be penalized for this administrative problem."

Alderman Helen Paul commented "I am fearful of weakening an organization like the opera to the point that they may not be able to carry on."

Hasn't it got through to our leaders or the media yet, that virtually nobody likes the opera! In fact, most people hate it. Opera may be the single most common cause of death by boredom. Most people would not even notice its demise.

If people liked it, the Association would not need its public feedback every year.

Our leaders encouraged by such media are quick to approve massive public funding for anything vaguely "cultural". Even culture is not necessary to obtain most grants as long as the words *society* and *association* appear on the application. Virtually any good Grantsman can start an "Association" and forever live off the avails of "non-profit".

Operas also received substantial lottery funding. Lotteries are slush funds for causes too ridiculous for even conventional government grants. Other recipients of these range from gun clubs to skiing societies.

All of these worthwhile causes mirror a twisted image of Robin Hood's philosophy. Have a look at the people attending the symphony or the opera or the membership in these organizations. You won't find too many working stiffs or 649 junkies among them.

If culture can be defined as what we leave our children, a major part of culture is debt.

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VIEWPOINT

MARSHALL REPORT ECHOES ACROSS THE COUNTRY

by Dale Stelter

The recently released report of the royal commission into the wrongful conviction of Donald Marshall, the Micmac who spent eleven years in prison for a murder he did not commit, has confirmed what many people already knew: that the Nova Scotia criminal justice system failed Marshall, utterly and completely.

The report also puts forth a set of 82 recommendations calling for wide-sweeping changes in the way Natives, and other minorities, are treated by the Nova Scotia justice system. If the government of Nova Scotia is to retain any credibility at all, in the eyes of Nova Scotians and of all Canadians, those recommendations must be acted upon, firmly and promptly.

But the rest of Canada cannot sit back and point their fingers at Nova Scotia, and at the sorry state of race relations in that province. Nor can the rest of the provinces and territories think for one moment that

they should be exempt from the recommendations made by the Marshall report.

The people of Canada can no longer deny that the conditions that surrounded the disgraceful treatment of Donald Marshall are being played out — literally every day — across the entire nation, but with different people and different immediate circumstances. Put plainly and simply, justice systems across the country are laced with racism and bigotry.

Obviously, much more is needed than inquiries into the treatment of Natives by the justice system, such as the one recently announced for Alberta. These inquiries usually constitute no more than throwing money at the problem, so that the same time-worn conclusions can be used to make the same time-worn recommendations.

Recommendations that, despite the number of times they are repeated, are never acted upon.

The Marshall report, however, goes deeper than these band-aid inquiries. The following weeks will now tell us whether the Nova Scotia political and

legal establishments have the honesty to admit that they failed Donald Marshall, and the commitment to redress the wrongs done not only to Marshall, but to Natives throughout the province.

The same test will also be put to politicians and legal systems across Canada.

No one can give Donald Marshall back the eleven years he spent in prison. No one can take away the pain that Donald Marshall and his family have endured for the nearly twenty years since he was convicted in 1971.

The only consolation available to Donald Marshall, exacted at a tremendous price, will be if the travesty of justice that he was subjected to is responsible for the beginning of deep-rooted changes in the way the Natives are treated in the courthouses, police stations, lawyers' offices, and politicians' offices in each and every corner of the nation.



CORRECTION

In our January 1990 issue an error was made in the story *Saskatchewan Indian Winter Games a Success*. The guest speaker at the closing ceremony of the games was Olympic Gold medalist, Alwyn Morris, not Chief Wayne Morris of the Gordon Band (also a noted all-round athlete). We apologize for the confusion.

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Alberta Family Day

Monday, February 19, 1990

Monday, February 19, 1990 will be observed as "Alberta Family Day". This new general holiday will be observed in Alberta each year on the third Monday in February.

The Employment Standards Code now designates the following 9 days as general holidays:

- | | |
|--------------------|------------------|
| New Year's Day | Labour Day |
| Alberta Family Day | Thanksgiving Day |
| Good Friday | Remembrance Day |
| Victoria Day | Christmas Day |
| Canada Day | |

Employers and employees requiring further information regarding the Code or its general holiday pay requirements should contact one of the regional offices of the Employment Standards Branch of Alberta Labour listed in your local telephone directory.

Alberta

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CITY CONDITIONS APPALLING FOR NATIVES

By Brian Savage

Though Native living conditions in Edmonton are "appalling," "they have no choice but to come to the city," says Anne Bird of the Alberta Indian Health Care Commission.

Bird, along with a number of other agencies including the Edmonton Board of Health, have called for creation of a program under the Edmonton Urban Native Health Working Group to give Natives a better understanding of the services available to them.

The program calls for funding from all three levels of government for three years at \$175,000 per year to fund a Native team of six workers to help Natives deal with the various medical and social agencies.

Bird is still waiting to hear from the different governments for confirmation of funding. "We're hoping for commitment real soon," from the Federal Government. The provincial government reply is expected in April.

Natives in the city are "very unfamiliar" with the services that they can use," says Bird, who sees Natives come to the city from reserves because of "a lack of education, no employment and inadequate housing."

The figures on Native health are bleak: compared to whites, Native death rates are two to four times higher; the life expectancy for Native men is 62, Native women 69, for white men it is 71 and 78 for white women. Deaths from fires are nine times higher than the national average; poisoning or injury deaths, four times the Canadian average; suicides are three times the national average.

On a provincial scale, Natives and Metis have a TB rate twice as high as the non-native community.

"The problems have been here for a long time," said Bird in an interview, "and the issues are not being addressed."

Bird blames the conditions of Natives on a culture gap. "There is an insensitivity among some health care providers as well as a jurisdictional problem, with three levels of government, and people get shuffled back and forth and finally give up."

Bird also sees the problems getting worse, due to government cutbacks in services that Indians thought were treaty rights, such as dental work and baby formulas.

Bird called for more education on the reserves about what awaits Natives if they go to the city, but condemns conditions on the reserves which make migrating to the city so attractive.

"Believe it or not," says Bird, "city slums are better than the housing conditions on some reserves." Add "boredom, no recreational activities, and schools that only go to Grade 6, which means the children must be bussed" and Natives are slowly drawn to the city.

Bird is pessimistic about the Federal Government's plans to transfer health services to the bands, calling it "a setup for failure. There are no resources on the band level."

Bird sees the transfer of social services to the province as undermining

treaty rights of Indians. "The Federal Department then gets out of its responsibilities and the bands will have control of social services imposed on them" by the province.

"It's always after the fact, always after what they (the government) decide."

Bird noted that some people like Dr. Tom Paton of the Edmonton Health Board are dedicated to improving Native conditions yet "even immigrants get better service than Natives."

Bird says that with the call for funding to correct the conditions of Natives and the fact that more than 15,000 Native people now live in Edmonton, she was "surprised" that Edmonton Mayor Jan Reimer had not called her.

Mayor Jan Reimer was not available for comment and her assistant, Kathy Vandergrief had not returned calls from Alberta Native News by press time.



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STORY CONTINUED BY HINASTAKO CENTRE

She confessed she had a lover who slipped to her each night.



He was apparently a very wealthy man.



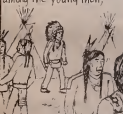
She said that she'd looked for him each day but was unable to find him.



For each night when he came he would cover them with a fur robe.



The following day the chief searched for his son-in-law among the young men.



She was then instructed to smear her palms with red ochre.



He rebuked his daughter saying, 'What a shame you have brought the one who approaches you is not human; he is a dog.'



and when her lover returned that night she was to embrace him.



The people approached the chief, asking him to talk to his son-in-law, for a number of people have been killed by the dogs.



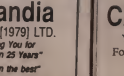
Suddenly, before him ran a dog and upon his hide were the imprints of palms in ochre.



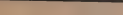
Oh, what a pity, so this is who comes to her at night! cried the chief.



At last he had found his son-in-law.



Soon all the dogs from camp gathered there...



and when their owners attempted to bring them home they would be mauled by the pack of dogs.



Harry dog tail turned human and married the girl. They left the camp and set-up their tipi alone.

After this most of the dogs returned to their homes.

Harry dog tail died soon after, and the mark on his hide, the imprint of a girl's hand, ascended into the heavens and can now be seen at four in the morning, just prior to dawn.

There lived a war chief who had a beautiful daughter.



At the wealthy warriors wished to marry her. But she would give to none her consent.



Her father became very upset and asked her what was wrong.



Only wealthy warriors of that time wore fur robes.



The maiden insisted that it was he she would marry.



Her father asked who he was but she did not know.



Pressing her palms firmly down as to embrace him.



Pressing her palms firmly down as to make a definite imprint. She did what she was told.



The following day the chief searched for his son-in-law among the young men.



He rebuked his daughter saying, 'What a shame you have brought the one who approaches you is not human; he is a dog.'



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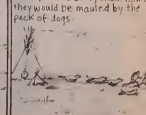
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MARSHALL COMMISSION BLASTS JUSTICE SYSTEM

By Dale Stelter

The royal commission into the wrongful murder conviction of Donald Marshall Jr., a Micmac Indian from Nova Scotia, has been heavily criticized in the Nova Scotia criminal justice system.

In a seven-volume report, the commission — which was headed by Chief Justice Alex Hickman of Newfoundland — blasted police, Marshall's original defence lawyers, Crown lawyers, judges, and bureaucrats.

Marshall served 11 years in prison after having been wrongfully convicted of the murder of Sandy Seale, a black teenager, in Sydney in May of 1971. The original investigation by police was filled with errors and incompetence, and perjured evidence from key witnesses was used in sentencing Marshall to life imprisonment.

Marshall was released from prison in 1982, after police reopened the investigation into the murder. Roy Ebsary, the real murderer, was eventually apprehended and spent one year in jail on a charge of manslaughter.

The royal commission report concluded that the justice system failed Marshall time and again, right from the time of his arrest and conviction, up to and beyond his acquittal by the Appeal Court.

Although the Appeal Court had, in 1983, declared

Marshall innocent, it stated that he had contributed to his own conviction. The royal commission report overturned these statements, completely clearing Marshall's name.

The royal commission also states: "We find that the fact that Marshall was a Native was a factor in his

wrongful conviction and imprisonment."

Former Sydney chief of detectives John MacIntyre, who headed the original investigation into the murder, was criticized in the report. So was former deputy attorney general Gordon Coles, for failing to instigate an investigation into why Marshall was

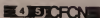


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wrongfully convicted.

The report also made 82 recommendations that involve wide-sweeping changes to the manner in which the Nova Scotia justice system treats Natives, as well as other visible minorities. These recommendations include:

- Setting up of a Native criminal court as a five-year pilot program. The court would be administered by Native justices of the peace, and would handle summary convictions (minor crimes) committed on reserves. (Such courts already are in operation in the United States, but no government-sanctioned courts exist in Canada. An unofficial one exists on the Akwesasne reserve in southern Ontario.)
- Establishment in Nova Scotia of a special commission to negotiate the large number of outstanding legal disputes between Micmacs and the province.
- Hiring of Native court workers and interpreters.
- Hiring of more Native police officers.
- Training police regarding racial relations and problems.

The report also criticized the Nova Scotia Attorney General's Department for granting special treatment to prominent and powerful individuals. For example, it has been conceded that a prominent politician received special treatment during an investigation into a deal he made, in which four banks were to write off \$100,000 in debts.

The royal commission began its hearing in September of 1987, under Justice Hickman and two other out-of-province justices. A total of 112 witnesses provided 16,000 pages of testimony.

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REPORT REVEALS FAMILY ABUSE

By Brian Savage

A survey conducted by the Ontario Native Women's Association has revealed Native family violence in that province is eight times higher than the Canadian average.

Eight out of ten Native women in Ontario will face some sort of sexual assault, battering or physical

threats. Native children at a rate of four out of ten are "highly victimized," according to the report.

The vast majority of the women, 84%, responded on the questionnaires that it was the husband who did the battering and almost the same figure, 82%, stated that they would like to press charges against their husbands.

The 140 page report lists 13 recommendations to improve the situation including the creation of 12 healing lodges to provide shelter for battered women and their children.

It also suggests a treatment program for male batterers, staffed by Native people; community response teams; and an education program to teach communities and school children about violence.

The Ontario Native Women's Association is asking the provincial government for up to \$1 million for three healing lodges this year - in the form of crisis shelters, teepees or private homes.

Muriel Stanley Venne of the Metis Women's Association, called the report's findings "shocking" but added that, while there is no equivalent study for Alberta, the figures for Ontario were, in her opinion, equally applicable.

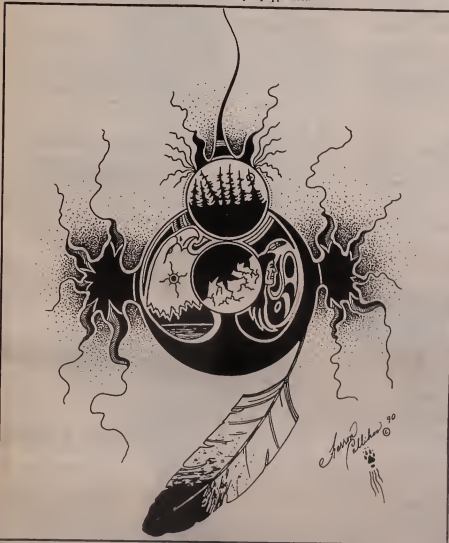
"We have no statistics yet," said Stanley Venne, "but I would venture to say that, in discussions with Metis women, the figure could be closer to 100%."

Stanley Venne says that Native women have a "double whammy" against them, "being women, and Native, their access to the justice system is not so easily gotten to."

Stanley Venne pointed out that there are no surveys on the conditions Native women must face and called for money to be spent on studies of violence and abuse of Native women in the province.

In comparison, with the lack of studies on Native women's conditions, Muriel Stanley Venne expressed "surprise and shock" at the announcement of the new judicial inquiry into the high rate of Native inmates in Alberta prisons. Stanley Venne called it a "tudicrous waste of money. Nothing has changed since the Kirby Commission. I don't know what can come out of it nor what they're after. The social conditions are the same. There are many things to study, but not why Natives go to jail."

Stanley Venne said she would rather see money spent on the creation of a Native justice system which would ensure that Natives have more "control and responsibility" over their own lives.



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NADC Public Forum

Ashmont
7:30 p.m., Tuesday, February 20, 1990
Legion Hall

The Northern Alberta Development Council holds regular public meetings throughout Northern Alberta, giving everyone the opportunity to present briefs on matters of concern and general information.

The Council consists of ten members and is chaired by Bob Elliott, MLA for Grande Prairie.

Groups or individuals interested in making submissions at this meeting may contact Council member Marcel Ducharme in Bonnyville at 826-3278 or 826-3905 or the Northern Development Branch in Peace River at 624-6274 for assistance.



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ENVIRONMENTAL DIGEST

By Dale Steller

Public hearings to be held into OSLO project

Alberta Environment minister Ralph Klein recently announced that the provincial and federal government have agreed to hold public hearings into the OSLO oil sands project proposed for the Fort McMurray area. Dates for the hearings have not yet been set.

Five members of the Alberta Energy Resources Conservation Board (two jointly appointed by the provincial and federal governments) would make up the review panel.

The hearings, however, were announced before a government task force — set up by Klein — had finished establishing new guidelines for environmental impact assessments in Alberta.

The \$4.1 billion OSLO project is tentatively scheduled to start up in 1997, although this date could be set back if world oil prices do not keep up with inflation. The Alberta and federal governments have both pledged \$2 billion in direct and indirect financial assistance on the project.

Edmonton restaurant joins recycling program

The Boccacino restaurant, located on Jasper Avenue in Edmonton, became the first restaurant to join the city's recycling program. Owner-operator Peter Johner stated that the restaurant has cut its garbage production in half, at a very minimal cost. In fact, Johner indicated, it appears that the recycling will be a break-even effort.

In addition to recycling garbage, the restaurant uses recyclable plastic containers for take-out food, and staff members grind up coffee beans instead of using "one-pot" foil packages. As well, used computer paper and old menus become scratch pads.

Most of the remaining garbage from the restaurant is in the form of leftovers and paper napkins, from the lounge and cafe areas.

Global pesticide sales increase

Despite the ongoing controversy surrounding the use of pesticides, and the banning in some countries of chemicals such as DDT, it is projected that global pesticide sales in 1990 will total \$50 billion. In 1975, the estimated figure was \$5 billion.

Parks Minister criticized

Environmentalists have slammed Alberta Recreation and Parks Minister Steve West for his plans to reorganize the parks service by transferring personnel throughout the province, and eliminating a number of other jobs.

The environmentalists claim that the reorganization will result in a freeze — or reduction — in the development of ecological preserves in the province. They have also stated that the moves will leave only a skeleton staff to maintain and supervise the parks, resulting in a downgrading of parks standards.

Did you know?

- The production of new aluminum from bauxite is ten times as expensive as producing recycled aluminum.
- It is estimated that New York City's Fresh Kills dump is leaching 2 million gallons of contaminated material into the groundwater every day.
- During the past 30 years, Guatemala has lost 40% of its forest canopy cover, and has also suffered a 50% decrease in annual rainfall.
- Between 1978 and 1989, the amount of every U.S. federal dollar directed towards natural resources and the environment was cut in half, from 3 cents to 1.5 cents.
- Estimates indicate that in Canada, nearly 160 million flashlight-sized batteries are thrown out each year, and are responsible for 35% of the mercury released into the Canadian environment.

TASK FORCE ON THE CRIMINAL JUSTICE SYSTEM AND ITS IMPACT ON THE INDIAN AND METIS PEOPLE OF ALBERTA

CHAIRMAN MR. JUSTICE R.A. CAWSEY

A Task Force has been established to complete a review of the Criminal Justice System in Alberta as it relates to Indian and Metis people. It will provide a report for the Solicitor General of Canada, the Attorney General of Alberta, and the Solicitor General of Alberta, which will:

Identify any problems and propose solutions to ensure Indian and Metis people receive fair, just and equitable treatment at all stages of the Criminal Justice process in Alberta.

The mandate of the Task Force is further set out in its Terms of Reference.

The Task Force invites submissions from Indian and Metis groups as well as various participants in the Criminal Justice System. These include, but are not limited to, Legal Aid, Native Counselling, Police, Trial Lawyers, Prosecutors, Probation Officers, Court of Appeal, Court of Queen's Bench, Provincial Court, Correctional Centres, and Penitentiaries.

In addition, the Task Force will visit various locations in the province to receive representations and submissions from interested Indian and Metis groups, organizations and associations.

The following terms and conditions will apply:

- Any group, organization or association wishing to make representations to the Task Force will normally be required to first submit a written brief. Where there are extenuating circumstances, the Task Force may receive oral presentations without a prior written submission.
- Only groups, organizations and associations — or individuals representing any of these — may make representations to the Task Force.
- Those who make oral presentations to the Task Force may be asked to respond to questions from members of the Task Force, and to defend their representations accordingly.

Interested groups and organizations are asked to contact the Task Force prior to preparing a submission.

The submission deadline is June 15, 1990.

For a copy of the Terms of Reference, or further information, contact:

Task Force on the Criminal Justice System and its Impact on the Indian and Metis People of Alberta
14th Floor, Park Square, 10001 Bellamy Hill
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NEW HORIZONS

PATIENCE IS WORTH WAITING FOR

By Del Louis

Patience is a tool. Once mastered we can become skilled craftsmen of our own destinies.

Within patience there is one important element.

Are we able to stop the wind?

Can we change the seasons? Can we stop this globe from rotating?

The element, with all its seeming ability to progress without a moment's warning, is Time.

Time ... the onslaught of civilization.

The succession of micro-seconds to minutes to



hours that become days, years, decades and centuries.

It marches on ...

With its tremendous might, it proceeds unaware of its awesome strength.

If it rules us, we adapt quickly, for, in its path, it may cause adverse conditions made manifest by stress, ulcers, heart attacks, cancer and fear, among other diseases rampaging through the body. Enough of its chilling presence!

The First people mastered this element with patience. How?

They were content and at peace with themselves and the outer-world that surrounded them, as it still does today.

Many men recognized this within the tribes. They practiced patience and mastered it and became at peace with Time.

The others followed, perhaps mystified by the awareness, knowledge and understanding of their wise men.

One by one they were able to humble themselves and 'see' the cycles generated from Nature. They became one at 'the time where all time comes together.'

The skillful use of this knowledge has saved our people from total annihilation. It has given them the tools and the will to survive.

Patience is a precious breath of fresh air through which we can achieve deliverance from obscurity.

Once again, through patience, we can utilize this for our own benefit.

The answer is simple enough: a tree is still a tree, a river still a river, a butterfly still a butterfly, an eagle still an eagle.

Humanity is far above all beauty on earth. Each human being is given the power to master his own destiny. Why not aspire to be Great?

By setting and visualizing goals, the result becomes a reality.

May the Creator bless you with a clear sky and an open road.



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By Shirley Omlinayak

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But I am thirsty

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I must drink in the world

The fish are biting
But I am hungry

To fill the hunger
I must eat the fruits of labour

The doors are open
But I am locked out

To open the door
I must educate myself

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But my world is dark

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I must have knowledge

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I can be strong and proud

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AL-PAC JOB PREDICTIONS CHALLENGED

by Dale Stelter

According to a recent study by two Calgary economic consultants, the pulp mill proposed for the Athabasca area will create about 625 fewer spin-off jobs in northern Alberta than was originally estimated by the sponsors of the mill, Alberta-Pacific Forestry Industries Ltd.

The study by the consultants was commissioned by the federal-provincial review panel that has been looking into the environmental impacts of the ALPac mill.

The consultants' study — the Thompson report — states that it is more plausible that the ALPac mill will create only 220 spin-off jobs in the service and

supply sectors of the economy of the Athabasca area. A previous analysis done for ALPac had indicated that 825 spin-off jobs would be created.

The Thompson report also stated that only 10 jobs in the pulp mill, and 175 jobs in associated logging

"At this stage, the Plan demonstrates little more than good intentions, and in our opinion does not meet the basic requirements of an effective Native equity and business opportunity plan."

- Athabasca Tribal Association

operations, would go to people in the Athabasca area. By comparison, the analysis done for ALPac predicted 55 jobs in the mill for local residents, and 220 in logging operations.

The Thompson report further stated that, in general, local people will qualify only for lower-paying spin-off, mill, and logging jobs. Local people would earn an average wage of almost \$35,000 per year, while outsiders would earn an average of \$41,500.

The report indicated that the Athabasca area does not have the trained personnel required for the project, or the necessary economic infrastructure. ALPac would then have to draw many of its workers and supplies and services from the Edmonton area.

An ALPac representative disagreed with the findings of the Thompson report, as did a representative from Alberta Forestry, Lands and Wildlife. The government official stated that ALPac's job analysis was done by a reputable consultant, and checked over by government staff.

Native groups have expressed concern over how many of the jobs that result from the ALPac project will actually be given to Natives.

For example, the Athabasca Tribal Council, which is made up of five bands from the Fort McMurray area, has indicated in a written statement submitted to

the federal-provincial review panel last fall that ALPac's Native Affairs Plan "... lacks the basic elements for success", and that "At this stage, the Plan demonstrates little more than good intentions and, in our opinion does not meet the basic requirements of an effective Native equity and business opportunity plan."


The Athabasca Tribal Council statement also outlined nine deficiencies of ALPac's Native Affairs Plan, and indicated that during the construction phase of the Diashowa pulp mill being built near Peace River, almost no Native people have been employed.



The statement said that "We are also very familiar with broken promises and lack of significant benefits, jobs, and businesses for Native people that continue to plague our region."


The Thompson report also examined the stumpage fees that ALPac is being charged by the Alberta government, and referred to the fees as being equivalent to a subsidy. The government could probably have created more jobs for the Athabasca area in another sector of the economy, with the same amount of money and without the environmental impact of the mill or the associated logging operations, the report said.

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GALLERY FEATURES SPIRITUAL ART

by Heather Andrews

"Regardless of what country you are in, it is the art of the Native people which is the most spiritual," says Richard Dixon. And Dixon, himself an accomplished artist, knows. As a young lad growing up near the Peigan Indian Reserve in southern Alberta, he spent most of his recreation time with his many Indian playmates. He feels privileged to have been included on special expeditions such as visiting holy sites. "If I haven't taken part in something, I don't paint it," he says, adding "I don't have a feel for it unless I've been there."

Dixon has traveled extensively, cultivating friendships with the Native people in each community or new country he has visited. "I spent a couple of winters with the Hopi and Navajo in the States," he explains, "and I've lived in the Arctic, too." As well, he has studied Taoist and Buddhist cultures. "Aboriginal art works all have a spiritual basis," he says, "and that's what exhibitors, and buyers, want. They want to feel one of life's experiences, and identify with it."

Twelve of Dixon's own paintings hang in his gallery in downtown Edmonton. The paintings, which he calls his Canadian Spirit Series, "result from the direct experience of having lived with the people, and of getting to truly know the spirit of the people." The Vision Quest gallery, which opened in October 1989, features other Canadian artisans as well, including the work of Indian sculptor Lloyd Pinay.

Today he markets his own paintings, and those of several Native artists whose work has a similar spiritual theme as his, through mailings, shows, and a system of galleries and exhibitions he has built up over the last 15 years. "I have shows coming up in Los Angeles, Idaho, San Francisco, Wyoming and Colorado and I'll be in Germany next summer," he states. Attendance at shows and exhibits is enhanced by booklets and photos of the works that he is promoting. "Anything I've sent to a client after I've returned home has always been accepted," he says, noting that the photo and booklet system works well for displaying the pieces of art work which are waiting safely back home.

Dixon finds the theme of a painting or sculpture is as important as technical know-how. However, many admirers of art work, and that includes potential buyers, are looking for the presence of modern technical methods. "I have lots of informal teaching sessions with aspiring artists, helping them to present their work in a marketable fashion," he says.

Although he has had no structured institutionalized training, he studied the work of various master artists. Dixon's own paintings have found their way into collections across Canada, the U.S., Saudi Arabia, Kuwait and Europe. Acceptance in royal, corporate and private collections has earned him a reputation



The Traders - Travelling in the moonlight, when the river becomes a world of shadows, the voyageurs must listen to the small thoughts within them, accepting the guidance of the spirit.

Richard Dixon.

internationally and he takes only world-class work with him to exhibit and shows. He works in mixed media, "anything and everything that works," and has done some sculpture, mostly during his stay in the Arctic.

Dixon encourages Indian artists to constantly strive to grow spiritually themselves as they pursue their artistic careers. "I see them trying to create a stronger spirit presence than in their last work. When feelings

come off the art, then that is true art," he explains. Many Indian artists find painting brings them closer to their culture and they become stronger individuals as well, better able to commit themselves to producing international quality art.

Vision Quest Galleries are located in Edmonton's Boardwalk Market, 10310 - 102 Avenue, and the telephone number is 425-6730.



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NATIVE HERITAGE REFLECTED IN THREE ART FORMS

By Heather Andrews

Jacinta Wostenberg is a multi-talented lady. She not only creates award-winning sculptures, she also draws and paints. And, she is developing print-making skills as well.

Wostenberg is currently attending the Portland School of Art in Maine, although she has been a resident of Red Deer, Alberta most of her life. She attended school in the central Alberta city, going on to attend the local college in the Fine Arts program. "I get pretty homesick in Maine," she comments. "My parents and younger brother and sister seem pretty far away."

Presently, Wostenberg is doing sculptures; indeed, at the 1989 Indian Arts and Crafts Juried Alberta Art Festival, one of her numerous entries, a sculpture entitled 'Triangular Embarkment' won her the Best Three-Dimensional Entry. "That work is a blend of the old and new ways of life," she explains. The bronze sculpture combines sticks, from the ancient primitive times, with bricks, to show a clash with new society. "I tried to integrate the two," she says. Wostenberg maintains contact with her Native culture

with frequent trips to the Blood Reserve, where visits with her mother's family helps keep her in touch with Indian culture. "I try to express my Native heritage in my art," she explains.

The young artist keeps up-to-date on upcoming shows and exhibitions and recently submitted entries in two upcoming shows, NOVA in Calgary, and the Beaver House Gallery in Edmonton. "I've done really well at past shows and sales," she comments modestly. For instance, at last fall's Art Festival she had thirteen other entries in addition to the award-winning 'Triangular Embarkment'.

"Triangular Embarkment," a bronze sculpture, combines sticks, from the ancient primitive times, with bricks, to show a clash with new society. "I tried to integrate the two," Wostenberg says.



This sculpture, entitled "Solace", was created by Jacinta Wostenberg in 1989 and is made from plaster, chicken wire and burlap.

Although her concentration is on sculpting at present, drawing and painting are equally enjoyed. "I think what I enjoy most is getting an idea, working on it, and then seeing it all come together," she says. Another favourite art form is creating special collages which can include coloured paper, leather, and newspaper, all in one picture.

As to her future, Jacinta says she's just concentrating on her studies and her career for now. "One more year and I'll have my Bachelor's degree in Fine Arts," she says. "Then I hope to come back to work in Alberta, possibly in an art gallery, while getting established as an artist."

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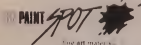
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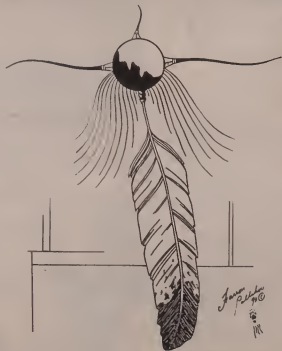


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ALEX JANVIER EXHIBITS NEW PAINTINGS

by Dale Stelter

Alex Janvier, the well-known major Chipewyan artist from Cold Lake, recently exhibited a number of new paintings at the West End Gallery in Edmonton.

The exhibit was entitled "Apple World" and was strongly thematic. The term "apple" refers to someone who is red on the outside, but white on the inside, and symbolizes the influence of white society upon Natives and their culture.

Indeed, almost all of the paintings contained one or more apples, of varying sizes and colours. The major painting in the series, entitled "Apple Factory", measured 69 inches by 111 inches, and contained a multitude of images depicting the transformation of the Natives at the hands of the white man.

For example, a child in a suit represents the uniforms that Native children had to wear in schools, which were ill-fitting and identical, and inflicted conformity on the children.

A nun standing over a Native student in a desk indicates how the Native children feared the nuns, because of their strictness. A faceless child in a coffin portrayed those Native children who died while at school, and were sent home in a coffin with no explanation for the parents. (The message would say, however, that the child died "like an angel" or "like a saint".)

The image of a knife cutting, and blood flowing, symbolizes the destruction of the Native world. A stream of blood flowing to a buffalo represents the

white man's quote that "when the buffalo goes, so goes the Indian."

The more than twenty-five paintings in the exhibit covered a range of topics and issues, and varied widely in directness or subtlety of the message. For example, the titles of paintings such as "Planet Earth Pica" or "Apple Wine" are rather self-explanatory.

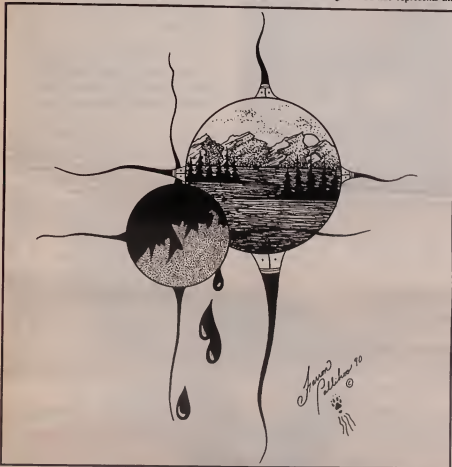
Other paintings, such as "Cultural Orphan Annie's", with faceless young Native girls with identical hairstyles and eyeglasses, are more direct. In "Listen to my Jingle", a white missionary faces a group of Natives, but across a deep chasm. In the background, a large lake, a large teepee and the head of a great eagle symbolize the only way the Natives could visualize what the missionary meant when he talked about coming from across a large body of water, and about a great "house" and "white spirit" found up in the sky.

Many of the other paintings, however, were characterized by more subtle threads and sub-messages. Throughout the exhibit, though, the images of apples reflected the omnipresence of the effects of the white man upon Natives.

Alex Janvier was born in 1935, on the Le Goff Reserve near Cold Lake, and his father was an hereditary Chipewyan chief. He attended the Alberta College of Art in Calgary, and after winning some scholarships, graduated in 1960.

Art has been Alex Janvier's sole profession since 1971, and he was the first Native abstract modernist painter. He has exhibited his paintings in solo and group shows across Canada, and his works have also been exhibited in the United States, England, Sweden, France, Belgium and Brazil.

Alex Janvier's paintings are also included in many private and public collections across Canada, such as those of the Museum of Civilization, the Canada Council Art Bank, the National Museum of Man, the Montréal Museum of Fine Arts, the Alberta Indian Arts and Crafts Council, the University of Alberta, the University of Lethbridge, the Toronto Dominion Bank, Shell Canada Resources, and Husky Oil.





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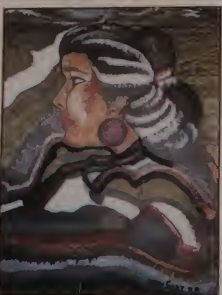
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ARTIST DEPICTS MOTHER EARTH

by Ryan Edwards

For almost as long as she can remember, Kathy Shirt, an Edmonton-based artist, has been interested in recreating the world around her through drawing and painting. Indeed, Kathy first began producing sketches of homes as a young child, while growing up on the Saddle Lake Reserve, northeast of Edmonton. Later on, during high school, she also took up

After the accident, Kathy spent some time in Toronto, where she began devoting much more time to painting, primarily utilizing acrylics, but also using some water-based gouache. Her paintings, as before, mainly took the form of stylized pop art, and centred



The newly-emerged Mother Earth, surrounded by greenery and freshness. The other paintings in the series show Mother Earth in various other incarnations and relations to her human children. The second, third and fourth portray the continuing destruction of pollution and human greed, while the fifth and sixth describe a return to growth and health.

around portraiture.

Although Kathy has continued to concentrate on painting, she also does pen and ink drawings, and some pencil and charcoal drawings.

All of Kathy's artwork, however, is a direct reflection of her heritage. "My paintings say that I am proud of who I am, and that I would like other Native people to think the same way, and to hold their heads high," she says.

For many years, Kathy has incorporated a strong environmental theme into her paintings. As she says, "We as artists can produce a mirror image of what is happening to Mother Earth, and maybe people will be upset so that we can't keep on as we have been, abusing her and hurting her."

One of Kathy's strongest messages is put forth in what she has titled "The Mother Earth Series", which at present consists of six paintings, but which she plans to expand.

The first painting (see photograph) shows a young woman, who symbolizes a newly-emerged Mother Earth, surrounded by greenery and freshness. The next painting portrays a somewhat older Mother Earth who has weathered many storms, but by the third painting, the actions of humans — and the destruction and pollution they have caused — are manifested in a scar on her face.

"My paintings say that I am proud of who I am, and that I would like other Native people to think the same way."

The fourth painting shows Mother Earth carrying a child who is crying, symbolizing that the destruction and pollution are also hurting the children of the world. As well, the greenery of the first painting has been replaced by a red holocaust-like background.

The fifth painting shows that Mother Earth has not given up, and is in fact in a healing state. In the sixth painting, we see that although Mother Earth has aged, her will to survive is strong, and there has been a return of the greenery and freshness of the first painting.

Kathy plans to continue focussing on environmental themes in the future. As she says, "Protecting Mother Earth, and allowing her to heal, is absolutely essential to our continued survival."

While Kathy has not yet exhibited her artwork in any major shows, her paintings are displayed in a number of Canadian embassies around the world, and are included in a number of private art collections. As well, Kathy's artwork has been featured on programs broadcast on CFRN-TV, CBC, and ITV.

For further information on her artwork, or possible work contracts, Kathy Shirt can be contacted by phoning 484-3744.

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INDIAN ART WORK IN GRANDE PRAIRIE

By Heather Andrews

Making colourful dancing costumes and creating beautiful silk screen prints are two forms of Indian art work, and Grande Prairie is lucky to have a lady who does both.

Celina Vandale has been around dancing all her life, growing up near the Thunderchild Reserve in Saskatchewan. "I even won the champion dancer award once," she laughs. Vandale remembers dancing, singing and drumming as a family.

Today, although she is a full-time student at the Grande Prairie College, Sunday afternoons find her at the Grande Prairie Friendship Centre with a large group of dancers. The group began a few months ago, and started out dancing to video tapes, and with no costumes. Now, although they are experiencing severe budget restrictions, they are beginning to make their own costumes. "It may be just a feather or two, or just a shawl at first, or it may be bead work, depending on the age and ability of the dancers." Classes are now also beginning for drumming and singing to replace the tapes.

Vandale believes that the crafts our ancestors created, and the beautiful costumes the early artisans designed, are important to the Indian people. "I like to help both kids and adults stay in touch with their culture," she says.

Anywhere from 25 to 40 people attend the Sunday afternoon sessions, where they practice traditional dances - the grass dance, and men's and ladies' dances. Vandale is the instructor, ably assisted by



Celina Vandale in full costume. Members of the Grande Prairie Friendship Centre Dance Group hope to tour Alberta once are all appropriately attired. Photo by S. Katzfor.

Roberta Penner, Loretta English, who helps with costumes, and Wayne Glaab. "We're an enthusiastic

group and everyone pitches in to help," Vandale says.

First-hand knowledge of costume decoration and dancing aren't the only talents the Saskatchewan Indian princess of 1970 brought with her from Saskatchewan. "My family and I were friends of Allen Sapp," she reminisces, referring to the Indian artist whose paintings hang today in a gallery erected in his honour in North Battleford. "I used to watch him in the evenings as he'd paint, and he'd tell me to be quiet so he could concentrate." Sapp also encouraged Vandale in early efforts with a brush.

However, Vandale didn't develop any serious artistic works until about three years ago. "Even though I admired Allen Sapp's work and was encouraged by him, I didn't consider trying to develop a career in art for myself," she laughs. Then she was asked to submit a sample of art-work for the Plains Publishing book "The Art of the Nehiyawak." "That's what got me started," she says. "They printed the two chalk drawings I sent them, and after that, I decided to give art a try."

At the time she was living in Fort St. John. She began taking visual art courses and was soon producing drawings and sculptures. When she tried print silk screening, she created her first successful work. Entitled "Thunder Woman", which is her Cree name, given her as a child, she recreated the popular print several times. "Today, one is in a gallery in England, one is in Australia, and several others are in private collections."

Since moving to Grande Prairie from Fort St. John last year, she has begun studying for her Bachelor of Fine Arts degree. "I'll likely finish my studies at the University of Calgary in September of 1991," she concludes.

In the meantime, her drawings, sculptures and print making, combined with studies and her work with the dance group, keep this artist busy.



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KIDS CORRAL

SPECIAL CHILDREN'S SECTION

KIDS: This is your page.

**We welcome all letters, art-work and poetry.
Thank you for your interest and your input.**

The letters that appear on this page were written by children attending the L'UTSIEL K'EDENE SCHOOL in Snowdrift, N.W.T. The letters were sent to the Minister of National Defence Bill McNight regarding the proposed low-level military flights. The children's teacher, Ms. Shirley Hardisty, says that the concerns of the children are "an accurate reflection of the fear in the community."

Darcy Catholique
General Delivery
Snowdrift N.W.T.
X0E 1A0

Dear Sir Department of National Defence

Why are you sending low level flights to our community so you could destroy our country and kill all our animals? We are so scared of low level flights because you might drop bombs on us. Then we will make something about it to please some and low level flights to our community. We are so scared of low level flights because you have guns and not like we are normal and you're not like have old people and there will be some we always pray for them were going to pray for the low level flight not to come for our community.

Yours
Darcy

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Cindy Desjarlais
General Delivery
Snowdrift N.W.T.
X0E 1A0

Dear Sir or Madam,
I am writing because I don't like what is happening around here. There are other places where there is no low level flights. Right now there is no caribou around Snowdrift N.W.T., and pretty soon there will be no caribou at all. I am so scared of low level flights. In the near future our land is going to be destroyed. Animals aren't going to like it and they will go to other places. We aren't a dumb people. We need our land for the caribou and the caribou. I am 13 years old and when I become a adult and have children, probably they will say what happen to the land along time ago.

Yours
Cindy Desjarlais
Snowdrift N.W.T.
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My name is Clare Olsson

My age is 7.

Did you know your dumb!!

Low-Level flights are
destroying the

Environment. They
Are also Killing

Caribou. If you
Keep flying, there
will be very little food to
eat and people could
Starve.

So stop
flying low!!!

My name is Jesse Michd

and I am 10 years old.

My concerns about low level

flights are it scares me
and my little sister might
get deaf

My NAME IS LeeAnn
Basil and I am
9 years old and
I am in grade three

I hate low level flights.

they are too loud. They can
hurt your ears and they can
kill caribou and people.

I hate it I just hate, hate, hate it.
I wish they don't destroy the
animals.

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Suicide Prevention: Everybodys' Business

by Irene Gladstone

Suicide among our young people has reached almost epidemic proportions. Among teens and young adults it has become the second leading cause of death. The Alberta Government estimates that 10% of all students attempt suicide at one time or another, and the rate among Native students is 3 to 5 times higher. This means that between 30% and 50% of our Native students have made, or will make, a suicide attempt! We can do something about this terrible waste.

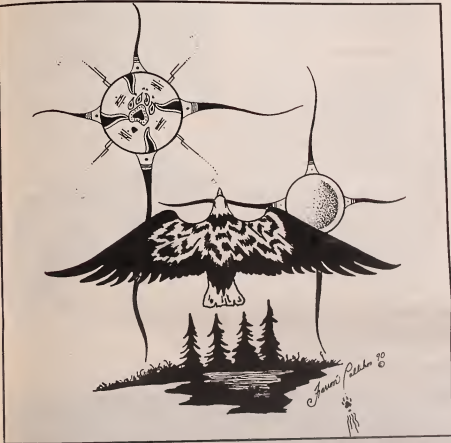
- is taking unnecessary risks
- has had a recent severe loss
- seems to be preoccupied with death and dying
- has lost interest in their personal appearance
- increased their use of alcohol or drugs
- has attempted suicide before.

you know someone in trouble.

People who are thinking about suicide need help, quickly. If you know someone who is exhibiting these warning signs, or ones you recognized yourself, there are people and places that can help. Most major communities, and some rural ones, have

Health and Welfare Canada is currently running a pilot project on five Alberta Reserves to help people who have attempted suicide. When the victim leaves the hospital, or they have been notified of a suicide attempt, a specially trained person is assigned to follow up and try to provide the victim with help. Health and Welfare also has a specially trained, role playing theatre group which can travel to schools, communities or the work place. This theatre group is trained to help victims of suicide, sexual abuse, violence and other social problems.

Mental health consists of a good attitude toward yourself, the people around you and to life in general. We all need a "tune-up" once in a while; it's nothing to be ashamed of. A car doesn't travel efficiently or far with engine trouble, and neither do we without a positive mental attitude. If you need help, or know someone who does, don't be afraid to call a mental health "mechanic". Being young should be a time of wonder and expectations, joy and laughter — not a time to contemplate suicide.



There is no typical suicide victim; they can be rich or poor, from a "happy" middle class home or a single parent or broken family unit. Suicide crosses all racial, economic and social barriers. Fortunately, for all the differences among suicide victims, there are some common warning signs which, when acted upon, can save lives. If you know someone or have a friend who:

- talks about committing suicide
- has trouble eating or sleeping
- shows drastic behaviour changes
- suddenly withdraws from friends or social activities
- loses interest in hobbies
- prepares for death by making out a will and final arrangements
- gives away prized possessions

Distress/Suicide Lines, and the Salvation Army also has a Suicide Prevention Line. Family physicians, school counsellors and most church ministers have had some training in suicide prevention counselling. There are mental health services, run by both the provincial and federal governments, that would be very happy to direct you to the proper agency. If none of the "official" services seem to fit your needs, try the Elders, on the reserve. These wise people often fill a need that people outside of Native society don't understand.

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INQUEST REPORT RELEASED

By Brian Savage

Provincial Court Judge M. A. Porter handed down his report on the case of Wayne Moberly, the Native teen who committed suicide in May 1989, while in his eightieth foster home.

Porter stated that Moberly's death, and those who have suffered like him, are an example of a "very difficult community problem" that must be dealt with by society and not by "sweeping it under the table and hoping it goes away."

Porter warned that although evidence indicated that Moberly was driven to his suicide by rejection of a girlfriend, there was much more to it. Moberly's life paints a grim picture of a family caught up in alcohol and drug abuse, an older brother who himself

committed suicide in 1984, and the numerous homes Social Services placed him in, which all added to a complex web of factors that reinforced low self-esteem in the boy and helped trigger his despair and suicide. Judge Porter called it a "vicious circle."

"His emotional needs were clearly not met, especially when one considers the probable emotional frailty of a child in this situation."

Judge Porter also targeted Social Services for criticism.

"His emotional needs were clearly not met, especially when one considers the probable emotional frailty of a child in this situation."

Porter pointed out that recommendations stemming from the inquiry into the 1984 suicide of Richard Cardinal were never implemented. He stressed the need for Social Services to have specially trained workers who can see and deal with high risk Native children, helping them cope and develop over a long period of time, and giving them an added basis of security.

The town of Grande Cache and the plight of the Natives in the area also were commented on.

"Many of them have been unable to cope," wrote the Judge, "with the rapid series of changes that development has brought to the region."

Porter labelled as "woefully inadequate" the efforts by various government agencies to deal with the complex social and alcohol problems in the community and called for a commitment of three years in the setting up of day programs run by Native AADAC counsellors, as well as mental health professionals to work as a team with Native counsellors to assist the people in the area in adjusting to the demands of society.

Liberal MLA Bettie Hewes believes that Porter's report only echoes the earlier Tomlinson Report commissioned after the Cardinal suicide.

"Porter gives a better representation of the systematic and individual problems, highlighting them. You have an instant community created and the invasion of an established culture."

Hewes concurs with Porter in that the system made sure that Moberly's physical needs were met but not his emotional needs, "because of systemic limitations." Said Hewes, "There were opportunities for intervention (by) workers who understood the signals." Hewes feels that overall the social workers were good people, overworked, but lacking the necessary "skills and time to deal with emotional needs."

Hewes accepts Porter's recommendations as "sound, with ample evidence," but adds, "I'm not confident that government will listen, though. Just look at what they did with the Tomlinson Report, and I don't see any resources" to carry out the recommendations he lists.

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about our cover art work Prairie Storm Rising

by Richard Dixon

Editor's Note: Canadian Artist, Richard Dixon, presents in his work the spirit of the Native people and their relationship to the land that has given them life. Our cover artwork is entitled "Prairie Storm Rising" and is part of a twelve painting series entitled "The Canadian Spirit Series".

Richard Dixon describes his painting "Prairie Storm Rising" with these words:

"The soft sigh of an approaching wind brings the first awareness of spiritual power.

Rising out of the past it combines the wisdom of tradition with the willingness to seek the future. As the storm approaches, the sheet lightning can be seen

for miles. The mark of this power is found upon the horse's chest. It symbolizes the rider who, through honouring nature, has been given the power to ride the winds of change in safety. His own personal power is the lynx, whose face can be found hidden within the muzzle of the horse. This protection spirit reminds the rider never to dominate the power of another. To give honour where honour is due. The thunder, as represented by the buffalo, is the element of swift and destructive change that leaves new growth, new life in its wake.

Before this power the prairie cabins must fall, as they stand for the belief that the earth must be conquered. In that conquest no honour or recognition has been given to the earth or the life that lives upon it. This way of being will become only a memory.

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ENVIRONMENT

Protecting our Mother Earth



BUFFALO SLAUGHTER PROPOSAL ENRAGES NATIVES

By Brian Savage

The federal government's environmental review board has heard conflicting testimony over Agriculture Canada's recommendation to kill more than 4,000 diseased bison in Wood Buffalo National Park.

The plan would cost \$22 million to implement and stretch over a 10 year period.

Dene and Metis groups protested at the public hearings held in Fort Smith, NWT over the proposed slaughter.

Agriculture Canada wants to destroy the herd in the park which was declared by UNESCO in 1983 a World Heritage site.

Clayton Burke, a Native spokesperson, said that Natives do not believe the government's recommendations were well-researched nor the government's claim that the buffalo numbers would be back to their current population figures within five years.

Burke said the slaughter was an excuse for the federal government and private companies to exploit the natural resources within the park. This includes oil and gas rights as well as timber rights for the expanding pulp and paper industry.

Native groups have asked for \$800,000 and an extension of six months in order to present a counter proposal.

George Kurszewski, a negotiator in government-Dene/Metis land talks stated that he was "appalled at Agriculture Canada for coming out with this proposal, not even recognizing that their own Prime Minister recognized in 1988 that Dene and Metis have the right to be joint managers of resources in their area."

Kurszewski, who called the proposal "insane," and a "buffalo holocaust," was angry at what he perceived as a breach in the agreement-in-principle the Dene and Metis have with the government. The agreement specifies they are to have shared responsibilities on resource management, yet no consultation was asked for on Agriculture Canada's proposal.

Agriculture Canada says that most of the bison in the 45,000 sq. km. park suffer from tuberculosis or brucellosis and must be destroyed to prevent the diseases from spreading to nearby healthy buffalo and cow herds.

Agriculture Canada has spent decades and \$500 million to eradicate the two diseases in domestic cattle. Dry weather conditions and the leasing of land beside the park for grazing purposes have brought cattle herds closer to the bison.

Ironically, the proposal by the government branch has been criticized by another government department - Environment Canada.

Doug Harper, Director-General of Environment

Canada Parks prairie and northern division testified that the recommendation by Agriculture Canada was "unacceptable." Harper sided with the Native groups in finding the "Agriculture Canada proposal ... seriously deficient in a number of areas."

Harper listed a number of errors in the proposal,

"the slaughter was an excuse for the federal government and private companies to exploit the natural resources within the park"

especially the tack of an environmental impact statement.

Some of the things that would have to be carried out, according to Harper, include pinpointing the exact range of the problem and the impact on the ecology once the herd was destroyed. He also expressed concern over the effect this action would have on the genetic makeup of the remaining portion of the herd.

Dr. William Bulmer, speaking for Agriculture Canada, told the hearings that the "biggest concern of his department was the spreading of the disease to the purchased wood buffalo herd located less than 100 miles to the north, and not the protection of the nearby cattle industry."

Bulmer called the testing of all animals to verify if they carried the diseases "very uneconomic," possibly pushing the cost from \$22 million to \$60 million.

Alberta Agriculture spokesperson, Dr. Terry Church, stated that the risk of contagion spreading was so slight, that federal government management programs should ensure the infection from spreading. Church expressed more concern about the risk that might be seen in other countries over Canadian cattle being diseased and its implications on the cattle industry.

Another provincial official to testify, Bill

Hall, from the Fish and Wildlife Department, warned that the province would rethink future plans to re-introduce wood bison in the north if the diseased herd was not destroyed and that Alberta considers the diseased animals a threat to cattle and humans.

Robin Leach, an Edmonton biologist, warned that even if the proposed plan was implemented, the herd could still face possible contamination from wandering moose infected by tuberculosis.

The proposal's recommendations have also split outdoor and nature groups: the Alberta Wilderness Association and the Canadian Nature Federation are against the plan, the World Wildlife Fund is for it.

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VIEWPOINT

FINE RHETORIC - AND TOOTHLESS LAWS

By Dale Stelter

The brochure, entitled "Alberta's Environment: Toward the 21st Century", that was recently mailed out by Alberta Environment is long on catchy phrases and buzz-words - what does "wise use" of the environment actually mean? - but short on substance.

For example, we have Premier Don Getty inviting the public to join with the government and "... keep us on the leading edge of environmental protection."

Is our province on the leading edge when it fails to conduct some of the most basic studies into the effects that the proposed and approved forestry projects would have upon our river systems and air, or the effects that the logging operations would have upon the forest ecosystem, upon wildlife, and upon Native peoples?

Now we find Mother Earth is not the provider of life to all of her inhabitants: she is a tool to be used in the name of white deities: development and "progress."

The message from Environment Minister Ralph Klein refers to the "Public Consultation stage" of drafting and introducing new legislation for environmental protection, in which we are asked to submit our "... environmental vision for Alberta". Could this in any way be a reaction to the outcry about the almost total LACK of public consultation and input that went into the government's plans for forestry development?

In the same vein, the brochure states that the Alberta government "encourages and facilitates public participation through information sharing, education and consultation."

That's a little hard to believe, after the government struck up deals with forestry companies behind closed doors, and public hearings were waived for a number of pulp mill projects.

Despite all of the flowery language in the brochure, though, the government appears to have slipped up, and summarized its attitude toward the environment by saying, that we must "... protect our land, water, and air as the building blocks of development."

Right. Now we find out that Mother Earth is not a homeland, and the provider of life to all of her inhabitants. Instead, she is a tool to be used in the name of white society's deities: economic development and "progress."

In a different section of the brochure, entitled "Polluters Pay", we read that "The costs of preventing and reclaiming environmental impacts will be borne by the polluter." Another section states that the government "will continue to apply enforcement firmly, fairly and consistently to all parties, including individuals, industries..."

Yet, shortly after the brochures were mailed out, we learned that in 21 days during the three-month period ending in December of 1989, air pollution levels in the town of Drayton Valley exceeded the limit permitted by the Alberta Clean Air Act. Indeed, a town official stated that four monitors located around the town showed that the limit was surpassed a total of 44 times. In one instance, the pollution reached almost three times the permitted level.

As this paper goes to press, though, there have not been any fines of any kind assessed. The situation is



still under investigation, you see, and the analysis of the pollutants - to determine their source - hasn't been completed.

Let's take a closer look, though. For example, a lumber mill operated by Weyerhaeuser Canada Ltd. regularly spews fly-ash and wood particles out across the town of Drayton Valley, resulting in years of complaints from residents.

Fred McDougall, general manager of the Alberta Division of Weyerhaeuser - and a former Deputy Minister of Forestry, Lands and Wildlife - recently acknowledged in an article in the Edmonton Journal that his company had exceeded the air pollution limits "... a few times." He also indicated that the monitoring of the air was a co-operative effort between his company and the provincial government.

It appears as if Weyerhaeuser is now drawing up plans to reduce emissions from its mill by over 90%, something that should have been done long ago. Other than that, it looks like the company will not be penalized for polluting the air "a few times."

Yes, here in Alberta, "Polluters Pay."

ENGINES

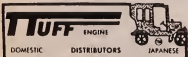


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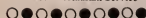


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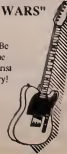
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ENDANGERED WILDLIFE

by Dale Stelter

THE GREAT AUK Extinct for a Century and a Half

When European explorers first reached the Atlantic shores of Canada, they found islands teeming over with water birds of all kinds. Amongst that great variety of waterfowl was the great auk, a bird that stood about three feet high, and which, although

As well, the Europeans found that the eggs of the auks provided a tasty meal, and eggling soon became a highly profitable business. As the eggers systematically denuded every rookery they could find, it did not seem to matter to them that the auks laid only one egg a year, or that when the first egg was destroyed, the birds did not lay another one.

Then, when commercial fishing began in earnest in the New World, the auks, (which still seemed to be in endless supply) were used as bait in catching cod. After that, the fashion industry kicked in, and auk feathers became in high demand for use in hats. The feathers — and down — were also used in mattresses and upholstery.

Whatever use the great auks were put to, however, the birds were easy prey for the white men. Since the birds were flightless, the humans could walk amongst the flocks, clubbing or shooting the birds at will. Another method used was to herd the auks toward large vats of boiling water, which were, in turn, heated with the oil from other auks.

It was suggested that the species was a mythical creature that had lived in the minds of humans.

flightless, was superbly adapted to life in the water.

Although those first Europeans encountered flocks of great auks that numbered in the millions, it took hardly more than three centuries before the species vanished from the face of the earth. Indeed, the last individuals were captured in 1844 — long before any

population. After that, it became only a matter of time before the species disappeared forever.

The reactions of white society to the extermination of the great auk have varied widely and verged on the ludicrous. Before the remnant Iceland colony was discovered, it was suggested that the species had probably never existed, and was instead a mythical creature that had lived in the minds of humans.

In the 1960s, one scientist put the blame on the great auks themselves, theorizing that the species had actually reached an evolutionary dead end, and was in the final stages of an evolutionary extinction when encountered by modern humankind.

However, a statement by a member of the federal Department of Fisheries and Oceans, quoted in the book *Sea of Slaughter* by Farley Mowat, actually tells the story the best:

Now matter how many there may have been, the Great Auk had to go. They must have consumed thousands of tons of marine life that commercial fish stocks depend on. There wasn't room for them in any properly managed fishery. Personally, I think we ought to be grateful to the old timers for handling that problem for us.



protection laws had been put into place — and clubbed to death and put into the collection of a private individual.

While the Europeans initially used the great auks as a source of meat, it did not take long before the birds were put to use in serving a number of other needs of the white invaders. For example, it was discovered that the fat of the auks provided an excellent grade of oil.

As a result of this systematic and industrialized slaughter, the great auk was once thought to be extinct by shortly after the year 1800. However, around 1830, a remnant colony — with probably not many more than one hundred individuals — was discovered on an isolated island off Iceland. Once news of the colony spread, the birds and their eggs became highly sought-after by collectors until there were not enough birds left to form a viable breeding


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PULP MILLS WILL AFFECT WHOOPING CRANES

By Dale Stelter

According to an Environment Canada brief, the spate of pulp mill projects recently proposed or approved for northern Alberta could threaten whooping cranes, an endangered species.

The brief was prepared for the federal-provincial panel reviewing the \$1.3 billion Alberta-Pacific pulp mill proposed for the Athabasca area.

According to the brief, effluent from the pulp mills would accumulate in the Peace-Athabasca River delta, which lies in and near Wood Buffalo National Park, the site of the nesting grounds of the whooping crane.

As well, the brief indicated, the pulp projects would have an effect upon peregrine falcons - also an endangered species - and other migratory birds. These birds would be affected by the effluent from the mills, and by diminished habitat as a result of logging operations.

According to recent statistics, the population of whooping cranes in Wood Buffalo National Park had increased during 1989, from 138 birds to 146 birds. It was the seventh consecutive year in which the whoopers had shown an increase in population.

Over the past several decades, the whooping crane

has been the subject of an intensive conservation program. By 1941, habitat destruction and overhunting (for food and for the bird's plumage) had reduced the total number of whooping cranes in existence to 21 individuals.

In addition to facing the threats posed by the Alberta pulp mill projects, the whooping cranes continue to encounter additional problems in their

wintering grounds on the south coast of Texas. Heavy boat traffic there has caused steady erosion of the coastline, resulting in the destruction of important habitat.

As well, there is the constant threat of oil-spills, which could decimate - or even wipe out - the whooping crane population.



HIGH LEVEL PULP MILL PLANS PUT ON HOLD

by Ryan Edwards

Parsons and Whittemore Inc., an American-based company, recently announced that it will put its plans for a \$500 million pulp mill proposed for the High Level area on hold.

Uncertainty about shifting environmental regulations has been cited as one of the reasons for the move. According to a forestry official with the Alberta government, Parsons and Whittemore is still interested in developing the High Level mill — which would have utilized the bleached kraft pulping process — but must take into consideration the provincial government's environmental stance.

That stance could change as a result of an impending report by the federal-provincial review panel investigating the environmental effects of the proposed Alberta-Pacific Forest Industries pulp mill.

A representative of Parsons and Whittemore acknowledged that the possibility of a shifting environmental framework in Alberta is one of the

reasons the firm has put its project on hold.

Forestry minister LeRoy Fjordbotten, who learned about Parsons and Whittemore's decision in early December, said that the company's move has dealt a blow to forestry development in northern Alberta. He said that Parsons and Whittemore was the only company seriously investigating the development of a mill near High Level.

Fjordbotten, too, pointed to uncertainty about Alberta's environmental standards, as well as the lengthy process that Alberta-Pacific is undergoing in order to get approval of its project, as factors in Parsons and Whittemore's decision.

However, environmentalists have labeled this stance as opportunistic, in that it attempts to place blame for the company's move upon environmental issues being raised by opponents to the provincial government's push for forestry development.

The government has been heavily criticized — especially during the Alberta-Pacific public hearings — for having inadequate environmental regulations in place before announcing the series of forestry projects, which include the construction of several mills and the expansion of others.

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IVORY TRADE PLACES AFRICAN ELEPHANT ON ENDANGERED LIST

by Dave Moser

Ten years ago, approximately 1.5 million elephants roamed across Africa, as a result of rampant poaching caused by a heavy international demand for ivory products, there are about 600,000 left.

In an attempt to halt the startling decline, delegates from 103 countries at a United Nations convention held last October agreed to declare the African elephant an endangered species, and to ban the international trade in ivory, effective January 1st of this year.

The moves were enacted none too soon, as estimates have indicated that if the killing of the elephants had continued as before, the species could have become extinct within 20 years.

that annual worldwide revenues for the industry were estimated at \$500 million to \$1 billion.

To supply the ivory industry, however, many elephants suffer violent and brutal deaths, as hunters will sometimes use chain-saws to hack the elephant's tusks off, even before the animal has died. Other hunters mow herd down with automatic rifles.

In recent decades, the ivory trade has become focussed in the Far East, where there was a high demand for ivory ornaments. Until recently, Japan imported about 40% of the world's ivory, compared to about 33% for the United States and Europe combined. As well, Hong Kong took in 3,900 tons of ivory between 1979 and 1987, for which over 400,000 elephants died.

It is estimated, though, that during the past decade,

targeted. Even the candle-length tusks of infant animals, who die as hunters spray entire herds with gunfire, are being used.

Another danger is posed by disruption of breeding patterns of the herds. For example, a recent study in the Mikumi National Park in Tanzania showed that 72% of observed elephant families did not contain adult females, or were composed mainly of orphans. As well, an orphaned infant will often finger by the corpse of its mother, and — unless it is led away by other elephants — eventually collapse from starvation or thirst.

Elephants are also an important component in many African ecosystems, and conservationists warn that the extermination of the species would have rippling effects, including the eventual extinction of other species, throughout those ecosystems.



Although the ivory trade had been around for hundreds of years — in the past century, traders attacked and burned African villages, selling the Natives into slavery and forcing them to carry the ivory out of the jungle — it was during the 20th century that ivory became a raw material for industry.

"An orphaned infant will often linger by the corpse of its mother, and eventually collapse from starvation or thirst."

For example, in the 1920s, thousands of elephants died to supply the United States with 60,000 ivory billiard balls a year. During the 1970s, ivory was used as a protection against inflation, and was stockpiled and traded in the same manner as bullion. By the late 1980s, the ivory trade eventually became so lucrative

as much as 80% of the ivory reaching the Far East was of illegal origin, having been poached and then smuggled to its destination. This illegal trade could not, of course, exist without help from within Africa, and African officials and wildlife authorities have been implicated in corruption scandals.

In recent years, though, the ivory trade has been subjected to intense public pressure, and before last year's United Nations conference, a number of industrialized nations, including Canada, had imposed a moratorium on the import of ivory products.

Although demand for ivory has indeed decreased, it is still taking more and more elephants to fill the demand that remains, since most of the older animals — which have the largest tusks — have been wiped out in many herds, and younger animals are now being

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MOVIE REVIEW

CHILLING PORTRAIT OF RACISM ON ANOTHER CONTINENT

A Dry White Season

Directed by Euzhan Percy (1989); 104 minutes;

PG rating
by Dave Moser

Throughout history, and in country after country, the world has witnessed the imposition of imposed white culture, and imported white rule, upon indigenous races of people.

In most countries, such as Canada, the white races

are now so numerous that they constitute the majority of the population. This, however, is not the case in South Africa, where the indigenous race, the black people, form the majority. There, white rule is maintained, — even despite the recent wide-sweeping reforms — through the form of racism known as apartheid.

The film *A Dry White Season*, which is based on the novel of the same name by Andre Brink, and is set in South Africa in 1976, is a scathing indictment of that form of rule. Yet, after having viewed the film, it is impossible not to draw parallels between the treatment of blacks in South Africa and Natives in North America.

The film centres on the efforts of Ben Du Toit (played by Canadian actor Donald Sutherland), a decent but initially very naive white professor, to investigate the circumstances surrounding the death of his black gardener, Gordon Ngubene. Gordon had been searching for his young son Jonathan, who — as we find out — had died after white police fired into crowds of demonstrating blacks.

As the stage for the action is being set, though, we are taken inside luxurious whites-only clubs, where whites refer to blacks as " . . . bloody savages." By contrast, the black ghettos are scenes of devastating poverty. As well, we hear the young Jonathan say, shortly before his death, that "They don't want us to be really educated."

One statement, though, summarizes the situation of the blacks, and minorities around the world: "Hope is a white word."

At an inquest into Gordon's death, a white human rights lawyer presents incriminating evidence against the authorities, including photographs of Gordon's tortured and mutilated body. Yet the judge — who is white — dismisses the case.

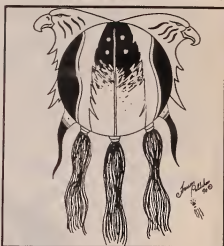
(At this point, the drawing of companions to the treatment of Natives at the hands of North American justice systems, and to cases such as the recent report of the royal commission into the wrongful murder conviction of Nova Scotia Micmac Donald Marshall, are inevitable.)

As an anti-apartheid white reporter tells Du

Toit after the inquest "When the system is threatened, they'll do anything to defend it."

Du Toit's involvement in the case becomes increasingly deeper, until he loses his job, and his house is first searched, and then fired upon. His wife, who tells him, "It's our country. Ben, we made every inch of it," also leaves him.

However, Du Toit does not turn back, as he blames himself for contributing to the deaths of Jonathan and



Gordon, by believing, for so many years, " . . . all the lies I was told" by the white authorities.

Du Toit and a group of blacks gather a number of affidavits from witnesses to Jonathan's and Gordon's deaths, but even though the affidavits are published in a prominent newspaper, government authorities deny any charges of wrongdoing. Du Toit himself meets his death at the hands of a white police official.

Although *A Dry White Season* is based on a novel, and the film credits contain the usual disclaimer that all events and characters are fictitious, you are left with the feeling that it would not be difficult at all to find real people to fit into the cast, and real events to fit into the plot.

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PLAY REVIEW

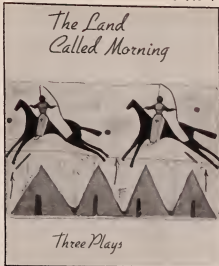
PLAYS EXPLORE CONFLICTS BETWEEN CULTURES

The Land Called Morning: Three Plays
 Scripts by various writers
 Published by Fifth House, 112 p.; c. 1986
 Review by Ryan Edwards

That pressures exerted upon Native people to conform to white culture, and become assimilated into mainstream society, are unrelenting and can take on a complex variety of forms. The three plays in this book use different settings — a city, a Metis community and a reserve — to examine only a few of the conflicts that arise when white and Native cultures collide.

In the first play, entitled *Teach Me the Ways of the Sacred Circle*, we are introduced to Matt, a young Tsimshian Native living in Vancouver. Matt, however, is materialistic and urban-oriented, and has very weak ties to his Native heritage.

After spending some time talking with his grandmother, who is hospitalized — and who is well-versed in Native culture and values — and having a dream in which he talks to his now-dead grandfather,



Matt begins to re-examine his own set of values. By the play's end, Matt's ties to his own culture are definitely revived.

The second play, entitled *Gabrielle*, was developed by a school drama group from Ile-à-la-Crosse,

"Gabrielle sees and talks to a vision of Louis Riel. Riel tells her, 'You can win . . . and you will win,' and lifts the noose from her neck."

Saskatchewan, with the objective of recreating some of the events leading up to the 1885 Battle of Batoche — but as they might have occurred in 1985.

The issue at stake involves the plans by an oil company to begin drilling near Ile-à-la-Crosse, with the approval of the provincial government, but without having consulted the people of the area. The Metis people select a woman, Gabrielle, as their leader,

and she helps them draft a Bill of Rights, which is ignored by the government.

The Natives then establish a provisional government on Ile-à-la-Crosse, arresting a provincial government minister in the process. Throughout the action, Gabrielle sees and talks to a vision of Louis Riel, whose lines were created through consulting The Diaries of Louis Riel.

However, the minister suffers a heart attack, and although Gabrielle is sentenced to hang, the Riel "vision" tells her, "You can win . . . and you will win," and lifts the noose from her neck.

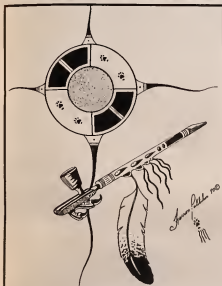
The final play, *The Land Called Morning*, is set on a reserve in northern Saskatchewan. Robin, a young Native, has come back to the reserve, and taken up boxing. Although his girlfriend, Patsy, becomes pregnant, the two remain together and Robin continues pursuing his boxing career until, by the end of the play, he qualifies for the Canadian Olympic team.

By contrast, Peter, who is Robin's friend, has become satisfied with a life of partying, stealing cars, and playing video games.

Anne, Robin's sister, admires her brother for what he has accomplished, and feels, too, that there is more to life than whiling her life away on the reserve, working at her job in the arcade. Although she is not really aware of it, Anne — more than anyone in the play — embodies many of the Native spiritual values, and has deep ties to nature, and to the land.

Toward the end of the play, however, Anne eventually becomes overwhelmed by the many barriers facing her, and commits suicide. Like the other two plays in the book, though, the story ends on a note of hope: Robin, Patsy and Peter emerge from the tragedy with a stronger will to survive, as individuals, and as Natives.

In this way, while each of the three dramas demonstrate that Natives face a great number of barriers and hurdles in the never-ending struggle for cultural survival, the book nevertheless conveys and underlying sense of hope about that struggle.





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TALES OF THE CROW

by Harold Sigalet

After Crow finished making the world and its inhabitants, he set the patterns of much of present day human behavior. Some ancient Indians considered Beaver Man more important, but it was Crow who recognized the extraordinary intelligence of the beaver and, removing the beaver skin, created the

Beaver Man in whom he instilled a great many yek (spiritual helpers). Being super smart, Crow usually saw to it that some creature other than himself, took the risks of getting done whatever it was that had to be done. He sent Hawk to get fire from which Crow became black. He sent Fox to steal flint from Bear so that fire could always be readily made when required.

Since some of the first people and animals were bad, killing and eating each other ("some people eat you up," explained an ancient Indian), Crow had to eliminate those undesirables. So he delegated authority and yek power to his Beaver Man, who he named Atusya, meaning fever doctor, to take on this enormous task.

Dutifully, Atusya became a monster killer. He rid the world of all cannibals. He efficiently destroyed every human who ate human flesh and the most dangerous man-eating animals such as the dinosaurs and elephants with big tusks. Since the wolf and bear possessed yek — similar yet not as great as Atusya's — he spared these species. He taught them to kill only the weak for food, killing the strong only in times of emergency. He taught the bear to enjoy eating fish, berries, ants, maggots, roots, rather than just meat. And the wolf, mice, rats, groundhogs, gophers, squirrels, birds.

With humans, Atusya warned "duli" which meant tabu, bad luck, beware. For example,

do not wantonly kill animals for it is duli to be wasteful. Only for food, and then treat that animal with respect. Otherwise, the animal's yek will seek revenge and you will die a horrible, painful death and your own yek will join those of the dinosaurs and be lost forever. Share your food with others. Take care of the older people who no longer can hunt and fish. The grandmas and grandpas are wonderful people who belong to everybody.

After Atusya fixed things good for the people, Crow had him and his brother take off in opposite directions so that, when they would eventually meet some day in the future, it would prove that the world was round. A long time later, Atusya returned and told Crow that he did not have enough yek to cross the oceans. Atusya's brother never did return.

Crow decided that Atusya's good works as Beaver man were now done. So he put Atusya back into his beaver skin, instructing him to build dams, lodges and to vigorously procreate many more beavers so that the Natives would have plenty of furs to make clothing and to keep them warm during the cold, winter months.

Having accomplished all the important tasks of Creator, and losing his title to the almighty Sun, Crow gave up his role of God and, being able to retain a great many yek, he devoted his time and energy to being a professional trickster.

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U OF A HOSTS NATIVE AWARENESS DAYS

By Everett Lambert

Excitement is already starting to build for Native Awareness Days (1990) put on by Native students at the University of Alberta. The Awareness Days will also include a huge Round Dance to be held at the U of A's Butterdome located on campus.

The events are held annually by the Aboriginal Student Council (formerly known as the Native Student Club). After talking about it in previous years, students have finally gone ahead with plans to hold the Round Dance in the Butterdome, an imposing yellow recreational facility located near the University Hospital. NAD will start on March 7th and go until March 10th. The events will be concluded with the Round Dance, the flagship event of this year's awareness days.

With an anticipated 2,000 people, the Round Dance is stealing much of the attention. "We believe we're organizing the largest Native event ever to take place on this campus," says council president, Dexter Young. "We're very excited to invite friends and family from the Native community."

Planning for the NAD started near the beginning of the 1989/90 school year and a good deal of the work has already been done, adds Young.

Presently, the council is fine-tuning the agenda. Discussions include mental health awareness, language development awareness, cultural performances such as Metis jigging and Indian pow wow dancing, story telling, poetry and art exhibits, and a fashion show.

He says the "goal is to get the Native community onto campus and also, to expose the university campus to Native language and culture." With just one month to go, Young says things are running along smoothly.

However, he does concede that one area is lacking. "I hate to say it, but my major concern would be for corporate interest and involvement."

With close to \$15,000 required to put on such an event, the council could make good use of corporate donations, which have not yet materialized.

The council's headquarters are located in the Athabasca Hall basement and can be reached at 492-5677.

BANDS CONSIDER SUING AUTHOR

By Bart Conrop

Hobbema Indians in Alberta are enraged with a new book by author, W.P. Kinsella, alleging the story is both racist and degrading to Natives.

And they want the famous White Rock writer - who often uses their reserve as a setting for his best-selling Indian stories - to leave them alone. Four Alberta bands are even considering bringing a lawsuit against him.

The latest of Kinsella's six books set at Hobbema, *The Miss Hobbema Pageant*, has also drawn negative responses from a number of Native leaders and writers around Western Canada.

The Cree of Hobbema, situated about 75 kilometres south of Edmonton, are a proud and wealthy people. Kinsella's biting humour, however, portrays them in a far different light.

Kinsella freely admitted he had never visited the reserve, and has no intention of going there in the future. "I don't want to be confused by the facts," he said. "I set my stories in an actual place to give the appearance of truth, but if I wrote the real facts, it would be so depressing no one would believe it."

In early January, Metis actress, Margo Kane, and Native authors, Lee Maracle and Maria Campbell, held a strategy session to discuss how they could stop director Norman Jewison from exercising his option

for a movie based on the Hobbema books.

Rudy Wiebe, an English professor from the University of Alberta, concedes that Kinsella, the recipient of numerous literary awards, is a gifted story-teller. Nevertheless, he advised Ermineskin band chief, Eddie Littlechild, to sue Kinsella.

"Kinsella writes about Native people as consistent liars, destroyers of property, alcoholics and buffoons; none of them are ever successful in the white world," said Wiebe. "Kinsella says he cares only about money, so it may be the bands will have to sue and demand royalties as damages to stop him."

DEDICATION

To our forefathers:

Who showed us how to relate to Manitou, the Great Spirit, through ceremonies and dances.

Who taught us to respect and preserve nature, because everything we use is a gift of the Great Spirit.

Who guided us to find our identities.

Who implanted us with pride in our ancestral background.

Who talked to us about the consequences of our actions, positive and negative.

Who demonstrated how to be kind, giving and sharing without receiving.

Who directed us to respect our elders and each other.

To our children:

May you learn, keep and adapt the values of our forefathers.

May you never forget who you are.

May you be able to look in your hearts for the old ways.

And yet, may you learn to change to the new ways without losing your traditions and values.

Cellina A. Vandale

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Interested candidates should forward their resume, including the names of references, to the Human Resources Superintendent at the address below.



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Successful applicants will have Grade 11 or equivalent, a class 4 Driver's License, basic Rescuer Level CPR, a standard First Aid Certificate, and will be medically fit. To be eligible for funding support, applicants will be required to be interviewed and assessed by Canada Manpower as well as Maskwachees Cultural College. While primarily designed for Native people, the program is open to non-Natives also.

The Closing Date for the receipt of completed applications for the first intake is 5th March.

Further details and an application package may be obtained by calling:

Peter Hyde
Dean, Department of Skills Training
Maskwachees Cultural College
Hobbema, Alberta T0C 1N0
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For Information and application material, write to:

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